

الْبَابُ الثَّالِثُ

الْجِهَادُ بِالْعِلْمِ

CHAPTER THREE

JIHĀD BI'L ʿILM—STRIVING FOR
KNOWLEDGE

[INTELLECTUAL DIMENSION]

١/٢٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ جَاءَ مَسْجِدِي هَذَا لَمْ يَأْتِهِ إِلَّا لِحَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى وَابْنُ أَبِي هَاتِمٍ.

24/1. According to Abū Hurayra رضي الله عنه:

"I heard Allah's Messenger ﷺ say: 'Whoever comes to learn or teach knowledge in my mosque, he stands equal in rank to the striver who strives in the way of Allah ﷻ.'"¹

Reported by Aḥmad, Ibn Mājah (the wording is his), Ibn Abī Shayba, Abū Ya'la and al-Bayhaqī.

٢/٢٥. عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْعِلْمَ، فَإِنَّ تَعَلَّمَ اللَّهُ خَشِيَّةً، وَطَلَبَهُ عِبَادَةً، وَمُذَاكَرَتَهُ تَسْبِيحًا، وَابْتَحَثَ عَنْهُ جِهَادًا، وَتَعَلَّمَهُ لِمَنْ لَا يَعْلَمُهُ صَدَقَةً، وَبَذَلَهُ لِأَهْلِهِ قُرْبَةً، لِأَنَّهُ مَعَالِمُ الْحَلَالِ وَالْحَرَامِ. رَوَاهُ ابْنُ عَبْدِ الْبَرِّ وَالدَّيْلَمِيُّ وَالرَّبِيعُ وَذَكَرَهُ الْمُنْذِرِيُّ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:418 §9409. •Ibn Mājah in *al-Sunan*, 1:82 §227. •Ibn Abī Shayba on the authority of Abū al-Dardā' رضي الله عنه in *al-Muṣannaḥ* with the same words, 7:115 §34616. •Abū Ya'la in *al-Musnad*, 11:359 §6472. •al-Bayhaqī in *Shu'ab al-īman*, 2:263 §1698. •al-Mundhirī in *al-Targhib wa al-tarhib*, 1:59 §146. •al-Kinānī in *Miṣbāḥ al-zujāja*, 1:31 §83.

25/2. According to Mu'adh b. Jabal رضي الله عنه:

"Allah's Messenger ﷺ said: 'Acquire knowledge, for it causes fear of Allah ﷻ; seeking it is an act of worship; discussing it is the glorification of Allah and questing for it is jihad. Teaching an ignorant is a charitable donation and spending on someone his due earns nearness (to Allah ﷻ) because knowledge is a road sign telling apart the lawful and the unlawful.'"¹

Reported by Ibn 'Abd al-Barr, al-Daylamī, al-Rabī' and cited by al-Mundhirī.

٢٦-٢٩/٣. عَنْ قُرَيْشٍ عَنْ عَامِرٍ، قَالَ: كَانَ فِدَاءُ أَهْلِ بَدْرٍ أَرْبَعِينَ أَوْقِيَّةً أَرْبَعِينَ أَوْقِيَّةً. فَمَنْ لَمْ يَكُنْ عِنْدَهُ عِلْمٌ عَشْرَةَ مِنْ الْمُسْلِمِينَ الْكِتَابَةِ؛ فَكَانَ زَيْدٌ بَنُ ثَابِتٍ رضي الله عنه مِمَّنْ عِلْمٌ.

رَوَاهُ ابْنُ سَعْدٍ فِي الطَّبَقَاتِ.

26-29/3. According to Quraysh, on the authority of 'Āmir:

"He said: 'The ransom money of the people (prisoners) of Badr was forty ounces of silver. However, if someone was unable to pay the ransom money, he taught writing to ten Muslims. Zayd b. Thābit رضي الله عنه was amongst the Companions who were taught writing.'"

Reported by Ibn Sa'd in *al-Ṭabaqāt al-kubrā*.²

¹ Set forth by •Ibn 'Abd al-Barr in *Jāmi' bayān al-'ilm wa faḍlihī*, 1:115 §202. •al-Daylamī in *Musnad al-firdaws*, 2:41 §2237. •al-Rabī' in *al-Musnad*, 1:30 §22. •al-Mundhirī in *al-Tarḥīb wa al-tarḥīb*, 1:52 §107. •al-ājī al-Khalīfa in *Kashf al-zunūn*, 1:18. •al-Qanūjī in *Abjad al-'ulūm*, 1:92. •Ibn Rajab al-anbalī in *Jāmi' al-'ulūm wa al-ḥikam*, p. 235.

² Set forth by •Ibn Sa'd in *al-Ṭabaqāt al-kubrā*, 2:22.

We can better evaluate the significance of striving for knowledge (*jihād bi'l 'ilm*) in Islam, appreciating that there were several options before the Holy Prophet ﷺ how to treat the seventy prisoners of war. However, he declared that if some prisoner was unable to pay the ransom money, he should teach writing to ten Muslims. That will be considered his ransom money.

(٢٧) قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَفْضَلُ الْجِهَادِ مَنْ بَنَى مَسْجِدًا،
يُعَلِّمُ فِيهِ الْقُرْآنَ وَالْفِقْهَ وَالسُّنَّةَ.

ذَكَرَهُ الْقُرْطُبِيُّ فِي التَّفْسِيرِ وَابْنُ أَبِي يَعْلَى فِي الطَّبَقَاتِ.

27. According to 'Abd Allāh b. 'Abbās رَضِيَ اللَّهُ عَنْهُمَا:

"A person performs the best jihad if he raises a mosque so that the Qur'ān, jurisprudence and Sunna can be taught there (to promote beneficial knowledge)."¹

Cited by al-Qurtubī in *al-Jāmi' li ahkām al-Qur'ān* and Ibn Abī Ya'la in *Ṭabaqāt al- anābila*.

(٢٨) قَالَ الْفَضِيلُ بْنُ عِيَّاضٍ فِي تَفْسِيرِ الْآيَةِ: ﴿وَالَّذِينَ

جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ [العنكبوت، ٢٩/٦٩]:

وَالَّذِينَ جَاهَدُوا فِي طَلَبِ الْعِلْمِ لَنَهْدِيَنَّهُمْ سُبُلَ الْعَمَلِ بِهِ.

ذَكَرَهُ الْبَغَوِيُّ فِي الْمَعَالِمِ.

28. Al-Fuḍayl b. 'Iyād has written in the commentary on the verse *wa'l ladhīn-a jāhadū fīnā la-*

¹ •Al-Qurtubī, *al-Jāmi' li ahkām al-Qur'ān*, 8:296. •Ibn Abī Ya'la, *Ṭabaqāt al- anābila*, 2:225.

nahdiyannahum subulanā And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways [Q.29:69]:

“It implies that those who strive to acquire knowledge, We show them the ways to practise it.”¹

Cited by al-Baghawī in *Ma‘ālim al-tanzīl*.

(٢٩) سئل سُفْيَانُ الثَّوْرِيُّ: أَيُّهُمَا أَفْضَلُ: الْجِهَادُ أَمْ تَعْلِيمُ الْقُرْآنِ؟ فَرَجَعَ تَعْلِيمَ الْقُرْآنِ فِي الثَّوَابِ وَالْفَضْلِ عَلَى الْجِهَادِ فِي سَبِيلِ اللَّهِ.

ذَكَرَهُ مُحَمَّدٌ أَحْمَدُ إِسْمَاعِيلُ الْمُقَدَّمُ فِي تَفْسِيرِ الْقُرْآنِ الْكَرِيمِ.

29. Once Sufyān al-Thawrī was asked:

“Which of the two is superior: jihad or teaching the Qur’ān? Sufyān al-Thawrī preferred teaching the Qur’ān to jihad (striving) in the way of Allah ﷻ, in its virtue and reward.”²

Cited by Muhammad Aḥmad Ismā‘īl al-Muqaddam in *Tafsīr al-Qur’ān al-karīm*.

¹ •Al-Baghawī, *Ma‘ālim al-tanzīl*, 3:475.

² •Muhammad Aḥmad Ismā‘īl al-Muqaddam, *Tafsīr al-Qur’ān al-karīm*, 1:2.